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Once Saved, Always Saved?

"I wish you would write us an article on 'Once saved, always saved?'"—From a correspondent.

IN past years we have occasionally referred to the subject of final and necessary perseverance of the saints.

The logic of Calvinism.

Probably most persons who have held the theory of "once saved, always saved" have done so on account of some other prepossession with which the theory harmonises or from which it follows. Take, for example, the famous "five points" of Calvinism—unconditional election, limited atonement, total depravity, irresistible grace, and final perseverance (or impossibility of a lapse from grace). Clearly we are led on naturally from the one to the other; there is a certain logical consistency and stringency which has in the past impressed very many. Clearly, if God has decreed the salvation of a man, and if grace is irresistible, then of course those who are called of God and worked on by His Spirit must persevere. But it is a big "if," and a study of the Scriptures shows that the famous "five points" were read into and not drawn from the sacred text. Not all who accept the doctrine of "once in grace, always in grace" are in other respects Calvinistic, but the fifth link is no stronger than the others in the Calvinistic chain.

It has to be allowed that there are a few texts which, if they were to be taken by themselves, would support the view concerning which our correspondent writes. There are passages which clearly reveal the present salvation of the Christian, which show a full confidence in God, which speak of "eternal life" as in some respect a present possession, or which strongly affirm the keeping love and power of God so that it is said no one is able to take his people out of the Father's hand. But these verses are not meant to be taken by themselves; the best proof of which is that God has given us also other Scriptures. Those who are fully persuaded that the Bible does not

teach the doctrine of "once saved always saved" accept from the heart the Scriptures to which we have alluded as readily as do the most earnest advocates of the theory. When we put the question plainly, Do the Scriptures teach that because a man is said to be saved therefore he will as certainly be eternally saved as if he were already within the pearly gates? the answer is, No. Reference to the keeping power of God, and his faithfulness and steadfastness, will not prove the case; for there is no evidence that that keeping power nullifies the freedom of action of the man. Even a Christian retains his freewill, and may misuse his free-

dom. No external foe can separate the Christian from his Saviour; but to-day, as of old, disciples may decide to go back and walk no more with their Lord.

Two men.

We may review our experience of men. Most readers of this, and certainly all readers of middle age and of some years' Christian experience, can think of two men who at the outset of their Christian profession seemed sincere, pious and earnest. Both rejoiced in their discipleship and their Christian service. To-day one is still faithful; the other has lost his first love and neglects the church and service of Christ. Judged by any standard which it is within our power to apply, there was nothing to choose between these men for some years after their conversion. Must we now say that one of them was a sincere Christian and the other never was converted? Or must we say that they were both converted and that both must yet persevere and be saved, for the present sin of the lapsed brother will not be allowed to frustrate permanently the divine grace which was and is working for him? There is nothing, except the exigencies of a theory in need of support, to lead us to take either of these positions. Grace works for the salvation of all men, and yet not all are saved. Grace continues to work for the eternal salvation of those genuinely converted to Christ, and yet some who begin the Christian life quench the Spirit and frustrate his purposes in their lives. We may say that many Christians lose their first love—we do not say, and the Bible does not say, that either they never had any love or the loss must be only temporary.

We think it an unwarrantable declaration to draw, and a most uncharitable declaration to make, of a man once an earnest Christian worker and now, alas, a backslider, that he never had any Christian standing. If we obey the injunction to judge by fruits, and if we notice a scriptural dis-

MOTHER'S WAY.

Oh within our little cottage as the shadows gently fall,
While the sunlight touches softly one sweet face
Upon the wall,
Do we gather close together, and in hushed and tender tone,
Ask each other's full forgiveness for the wrong that each has done.
Should you wonder why this custom at the ending of the day,
Eyes and voice would quickly answer, "It was ever mother's way."

If our home be bright and cheery, if it told a welcome true,
Opening wide its door of greeting to the many,
Not the few,
If we share our Father's bounty with the needy,
Day by day,
'Tis because our hearts remember this was ever mother's way."

Sometimes when our hands grow weary, or our tasks seem very long,
When our burdens look too heavy, and we deem the right all wrong,
Then we gain a new fresh courage, as we rise to proudly say:
"Let us do our duty bravely; this was our dear mother's way."

Thus we keep her memory precious, while we never cease to pray
That at last, when lengthened shadows mark the evening of the day,
They may find us waiting calmly to go home our mother's way.

—Anon.

inction yet to be referred to, we shall not thus lightly deny the status of good men. We think also that there is a danger lest the man who is convinced of his present Christian standing will, if he ring the changes too often on "once in grace always in grace," be led to a smug complacency, and lulled into a false security. He may overlook the fact that we must give diligence to make our calling and election sure, that it is necessary to endure to the end in order to be saved, and that it is as necessary to continue to abide in Christ as it is to come unto him.

"Fallen away from grace."

Let the reader look through the epistles of the New Testament and see the constant injunctions to faithfulness, and the solemn warnings oft reiterated, and he will see that the notion of a salvation so secured as to make the saved person beyond the reach of jeopardy was not entertained by the apostles.

Paul's epistle to the Galatians, which we are now reading for our morning lesson, has a bearing on our question. The Galatian converts were in grave danger of lapsing into Judaism, and the letter was written to stem the rout. The apostle writes strongly. He says: "If ye receive circumcision, Christ will profit you nothing." He dares to write: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." If it were impossible for a true Christian to fall away, why did Paul write as he did? If the theory we are examining is true, Paul must have known that no real Christian could fall away, and it could not be a very terrible thing if those who were not true Christians did separate themselves. Above all, on the theory, he who is once in grace is always in grace. In that theory Paul, who wrote, "Ye are fallen away from grace," most manifestly did not believe.

Different aspects of salvation.

A careful notice of the apostolic teaching regarding salvation will answer our inquiry. The New Testament speaks of salvation in different senses or from different aspects. (1) It is sometimes clearly indicated that a Christian *has been saved*. "By grace have ye been saved" (Eph. 2: 5). "According to his mercy he saved us" (Tit. 3: 5). The work is done; we enjoy a present reality. (2) But, again, salvation is looked upon as a process rather than an accomplishment. The apostle speaks of the Gospel as being a sweet savor of Christ unto God "in them that are being saved" (2 Cor. 2: 15). The process is going on, God is at work on us. The church may now be imperfect, but one day will be glorious, without spot or wrinkle. (3) *Salvation is a promise to the Christian*. Writing to the Christians at Rome, Paul could say that "now is salvation nearer to us than when we first believed" (Rom. 13: 11).

There need be no doubt about what Christ has done for us, or about his will-

ingness and power to save to the uttermost. Christians enjoy the salvation from sin here and now. But they have not yet realised the full promise of salvation and everlasting life: they are described as "heirs of salvation" (Heb. 1: 14). As there were conditions to be fulfilled for the enjoyment of the promise of salvation in the sense of forgiveness of sin, so there are

conditions to be fulfilled in order to entrance within the pearly gates. The Christian graces must be cultivated, a Christlike spirit shown, and Christlike actions done. "If ye do these things, ye shall never stumble; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1: 10, 11).

Labels and Libels.

It was once more a way-side pulpit message that gave me my subject and set my thoughts running. It went something like this: "Be careful when you label a man that you don't libel him."

This is a day of labels. Have you ever noticed how when we meet a man, we try to classify him and to fix a tag to him? We have, according to our own personal likes and dislikes, so many compartments into which we try to place our fellows, and very soon—far too soon, as a matter of fact—we dispatch a newcomer into one of these.

The message suggested another truth, but labels are specially for those philosophies or views of life with which we have least sympathy—which again too often means least knowledge. For ignorance and prejudice are constant companions. Hazlitt, in one of his essays, drives this point home.

When a label becomes a libel.

He says: "It is evident that the fewer things we know, the more ready we shall be to pronounce upon and condemn what is new and strange to us." Hence it is that when we meet one whose range of knowledge or experience is wider than our own, or whose view-point differs from our own, we are ready to label such a one, and the label is more or less of a libel.

Think for a moment of some of the common tags of to-day, tags which, in the minds of those who use them, are meant to be deprecatory, to cast some stigma upon those to whom they are applied. In the realm of politics we call a man a "Socialist" or a "Communist," and think we have condemned him and all his views to a limbo of insignificance. The more ready we are to use such terms in such a way, the more certain it is that we know little or nothing of the outlook upon life which is suggested by those words.

Again, in religious questions the extremists on both sides find it the easiest way of disposing of their opponents by giving them a label. One is called a "Fundamentalist," and another an "Evolutionist," and both are dismissed as though nothing further need be said. How foolish is this attitude will be recognised by any of us if we think of a subject in which we are not specially interested ourselves. But the fact we need to appreciate is that we ourselves are mostly guilty in questions in which we might rightly be called partisans.

The press gets a great deal of blame in these days, and there is no doubt that the popular press is responsible for much of the labels and libels of to-day. Papers with large circulations, and owned by a small group of men with a special plea to push, shout labels so insistently that many of their readers accept them without thought.

That is the secret—lack of thought. We suffer to-day from mass-thinking imposed from without. A manufactured public opinion is a positive danger to the community, and is evidence of superficiality in those who allow themselves so to be led.

The user of labels is a lazy person. He is too indolent to think for himself. He takes a commonly accepted view of something—generally a wrong view and always a slight view—and presumes to sit in judgment upon others who usually know far more than himself. Beware of labels, for they are mostly libels.—Frank Hepworth in "The Christian Advocate."

MOTHER OF MINE.

Mother of Mine, with the bright, winsome grace,
Not of the kind for a model of art;
Mother of Mine, with the beautiful face,
Not of the kind of the set that is smart,
Hers is a beauty that measures soul deep,
Hers is a Love that never can sleep,
Hers the Compassion that knows when to weep—
Mother of Mine.

Mother of Mine, that gave without stint,
Deeming no sacrifice wasted or lost;
Hers was the gold from Heaven's own mint,
And nothing on earth can equal its cost.
Hers was the Patience that tirelessly trod,
Hers was the Trust that leaned upon God,
Never complaining, even kissing the rod—
Mother of Mine.

Mother of Mine, Oh! what do I owe
For all thy tenderness down through the years;
Often unthinking, I reckless would go,
Headless of loneliness, careless of fears,
Hers was the refuge whenever I failed,
Hers was the strength when foemen assailed,
Always resounding whenever I hailed—
Mother of Mine.

Mother of Mine, forgive me, I pray,
For my outburst, my folly and sin;
Sweet to me now in the old tender ways,
Helm me again my manhood to win,
Hers was the Comfort, when sorrow was near,
Hers was the Courage that banished my fear,
Hers was the Faith that made my way clear—
Mother of Mine.

—R. Herbert Millington

The Trivial Round.

G. Percy Pittman.

A few weeks ago a young lady missionary, fresh from home, expressed the hope that in the station to which she was going she might be able to have plenty of shower baths. The missionary who met her replied that she could have one whenever she liked if she tipped up a tin of water over her head.

The desire for comfort, so natural to us all, needs to be watched. I remember as a young man when I first offered for service in Africa or India, a casual visit to the beautiful Botanical Gardens in Melbourne proved a real temptation to me. How fresh and green those sloping lawns! How luxurious the foliage! How bright the flowers, and how clear the reflections in the islanded lake! How happy the groups of picnickers, and how sweet to be in the company of my own dear friends! Why leave lovely Australia to live among foreigners in a dry and dusty land?

The love of comfort keeps many at home who ought to be out on the foreign field. The love of comfort limits the usefulness of some of those who are on the mission field. It is a good thing to care for one's health. Sport and exercise in moderation are necessary. Rest and recuperation are a part of life's duties. But we can be too careful of ourselves, and too fond of ease and convenience.

I know a lady missionary who has to lie all day in a chair on wheels, and the chair is pushed from room to room as she attends to her duties, and at night she is lifted from the chair to her bed. She is partially paralysed, cannot hold anything in her hands, and has to be fed with a spoon. She is almost always in pain, and has to take drugs. She has been like this for years, and there seems little hope of recovery. Yet she never complains, and is always cheerful and sweet-tempered. She is the head of the Zenana Bible and Medical Mission in this city, and controls a girls' orphanage, a dispensary, a band of Bible-women, and a church, with an ordained Indian minister. The staff of lady missionaries co-operate with her heartily. They call her the General. She never raises her voice, but her quiet orders are promptly obeyed. The orphanage is a model of neatness and discipline, and the girls adore her. She manages their weddings, and deals with their problems. Each day begins with a quiet prayer-meeting in her office. All kinds of persons are interviewed during the day, and a secretary writes at her dictation. On Sundays there are church meetings, Sunday School, C.E., and open-air preaching. During the week there is a meeting for prayer and Bible exposition, and frequent functions are held in the compound. Her illness was brought on by strenuous work during a season of famine, when she did heroic service among starving girls, many of whom

are now her trusted assistants. Later, she was present with an aged missionary when he was attacked by an insane Mohammedan and stabbed to death. She rushed between the missionary and his assailant, and received a wound in the arm from the knife. The shock on her system was very severe. Here is a case where there would surely have been an excuse for yielding to the natural desire for rest and comfort, but the indefatigable mind triumphs over the half-dead body, and the love of Christ constrains to ceaseless service. This little lady could give points to some of our athletic lads and lasses at home who are striking the foreign field because of the personal inconveniences involved.

I remember one capable, educated young fellow who came out to the foreign field with quite a flourish, and we expected great things of him. For awhile he did well, but the quiet humdrum of a little country mis-

SHARE WITH OTHERS.

"Hath the water Christ bestowed
Made thy heart a well o'erflowed?
Thirsty souls thou must supply,
Else thy well will soon be dry.

"Doth the bread he gave to thee
Stay thy spirit steadfastly?
If thyself thou still wouldst feed,
Share the bread with those in need."

—S. A. Fancee.

sion-station, and the toil of language study, proved too much for his restless spirit, and before long he left the mission and engaged in secular work in a gay city where European society was to be found. One day in conversation with me he told me plainly that I didn't know what life was—I hadn't begun to live, in fact—because I didn't dance, play cards, or go to the theatre. The years have passed, and now I notice that my friend has no taste whatever for spiritual things, and I have even heard unpleasant rumors as to his morals. It would have been well for him if he could have contented himself with the routine and monotony of an obscure missionary career.

A young lady missionary left Bombay the other day for America, where she is to be married to a fine young man who has received a doctor's degree, and with whom she will proceed to Beirut where he will hold a professorship in a famous college. It is a true love-match, and they are devoted to one another, and yet when she left India she was broken-hearted. She could not bear the thought of leaving the little criminal children of the Settlement here, among whom she has been doing welfare work for three years, supervising boys' and girls' reformatory homes, caring for girl-guides and

blue-birds, watching over 1,000 scholars in the Settlement schools, and generally interesting herself in the sordid lives of the children of the poorest of the poor, and the lowest of the low. She felt the pull at her heart-strings of the little ones who live in tiny mud huts inside the barbed-wire fence. She loves these children of drunken thieves, these girls married in infancy to boys who will beat and abuse them, these boys accustomed from babyhood to profanity, immorality, and idleness. But she has seen the result of a few years' Christian education on these young lives. She knows that these despised children are learning of Jesus through the daily Bible lesson and the influence of Christian teachers. She has seen how many Bible stories they have learned, how many Scripture passages and hymns they have got by heart, and she knows that the hope of redemption for these criminal tribes lies in these little lives being transformed by the love of Christ. She loves them, and they love her, and they all wept bitterly when she went away. No wonder she grieved to leave them. Here is a young life being beautifully spent in lowly service of Christ and humanity. She has learnt the lesson of the Master, and wherever she goes will prove a benediction.

There is a tendency nowadays even on the mission field to grow weary of the monotonous routine of the ordinary missionary life, and to rely more and more on conventions and conferences, committees and deputations. Some missionaries seem never to be at home unless they are away from home, never happy unless running about all over the country attending special gatherings and convocations. They are rarely found in their own stations, and the real work of their mission is left to less ambitious and more conscientious members. They need to learn that the best work on the foreign field is not being done by so-called missionary "states-men," who spend all their time planning big things for others to do, but by the doctor and nurse at their post in the hospital, the teacher always present in his class, and the evangelist preaching at the street corner in the bazaar.

When I was a boy at school we used to begin every morning with a hymn, and very often it was Keble's noble verses, one of which especially haunted me. Everyone, surely, knows it by heart:

"The trivial round, the common task
Will furnish all we ought to ask,
Poen to deny ourselves, a road
To lead us daily nearer God."

No one need dream of escaping the trivial round and the common task by becoming a missionary. But therein is the true glory of a missionary career. Nothing big and spectacular, that will shine in reports, and bring one into the limelight, but endless opportunities for lowly service, teaching the young, healing the sick, and speaking with stammering tongue in a foreign language to ignorant villagers of the Saviour who died for all. Pray ye the Lord of the harvest to send forth many more such laborers.

The Gospel of Stewardship.

G. Fretwell.

"To recognise the spiritual content of money and rescue it from selfishness and greed; this shall be the saving evangel of our generation. To have is not to own but to owe."
 "What shall I render unto the Lord for all his benefits towards me?" I will . . . what?

The Gospel of Stewardship embodies certain fundamental principles which must be fully recognised if the money problem of the Kingdom of God is to be properly and adequately solved. **God, the Owner of All.**

The first is, that God, by virtue of creative power, is the original and absolute owner of all things.

"In the beginning God created the heaven and the earth." That is the initial statement of the Word of God, and is supported by many others in both the Old Testament and the New.

"The earth is the Lord's, and the fulness thereof; the world and they that dwell therein" (Psa. 24: 1).

"Every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50: 10).

"The silver and the gold is mine, saith the Lord of hosts" (Hag. 2: 8).

"Behold all souls are mine; as the soul of the Father, so also the soul of the son is mine" (Ezekiel 18: 4).

The proper Old Testament attitude is indicated by David when, with a perfect heart, the people offered willingly unto the Lord.

"Wherefore David blessed the Lord before all the congregation; and David said, Blessed be thou, O Lord, the God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

"Now therefore our God we thank thee and praise thy glorious name" (1 Chron. 29: 10-12).

The New Testament bears out this fundamental principle of the divine ownership of all.

What is said of Christ in the Epistle to the Colossians may be said with equal truth of God himself.

"By him were all things created, that are in the heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and in him all things consist" (Col. 1: 16).

The church is the "Church of God which he purchased with his own blood" (Acts 20: 28). The Church of Christ, "redeemed, not with corruptible things, such as silver and gold," . . . "but with precious blood" . . . "even the blood of Christ" (1 Pet. 1: 18, 19).

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus: 1: 14; 1 Pet. 2: 9).

"Ye are not your own; for ye were bought with a price" (1 Cor. 6: 19, 20).

The proper New Testament attitude is indicated by Luke in Acts 4: 32: "And the multitude of them that believed, were of one heart and soul; and not one of them said that that which he possessed was his own; but they had all things common."

God is, therefore, absolute owner of all things because he has "the power to create without restraint, and the power to possess without dependence." He holds the title-deeds to everything. Divine ownership is the first principle of Scripture teaching, and must be considered as the base-line for a proper survey of the whole territory of thought and action suggested by the terms money, property, wealth, etc.

We are Stewards.

The second fundamental principle in the Gospel of Stewardship, and one which follows as a matter of course, is the principle of stewardship itself.

God has never, at any time, renounced his right to the ownership of all things which he has created. It must follow, therefore, that what we have we have received from him, and that we have received it on trust; in short, that we are stewards.

A steward is "one who is entrusted with the management of estates or affairs not his own." His possessions are delegated possessions. He is committed to him as the nouns were committed to his servants by the nobleman who went away into a far country. In the use of those pounds the servants acted as stewards, and when he returned, they had to give an account of their stewardship.

What those pounds were to those servants, so life, the whole of life—what we are and what we have as personally powers, possessions, time, and talents, yea, our whole life—is to us, a matter of stewardship.

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"To talk with God no breath is lost.

Talk on!

To walk with God no strength is lost.

Walk on!

To wait on God no time is lost.

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 Little is much when God is in it,
 Man's busiest day is not worth God's minute;
 Much is little everywhere
 If God the labor does not share;
 So work with God, then nothing's lost;
 Who works with him does best and most.

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Whether it be in material things, the "mysteries of God" or the "manifest grace of God," we are stewards, and in this it is required of us that we be found faithful.

To forget this, and to appropriate and use for ourselves what God has entrusted to us, is no less a crime than for the cashier of a bank to appropriate for his own pleasure the money entrusted to him.

As soon as God's people recognise his absolute ownership and their own stewardship, just so soon will the work of the church be hastened to completion, and the kingdom of our Lord and Saviour Jesus Christ be established upon earth.

## Stewardship Extends to Money.

The Gospel of Stewardship, then, involves the gospel of money—the getting, saving, spending and the giving of it. God's supreme rival in the hearts of men is not pleasure, is not sport, but mammon. "Ye cannot serve God and mammon." That is what Jesus said, and it is as true today as it was the day he said it.

It has been said that Jesus said more about money than any one thing, that sixteen out of his thirty-eight parables, and one verse out of every seven in the four gospels, relate to man's attitude to property.

It often happens that the last etelad in a man's life to be captured for God is the money citadel. When that is taken God reigns supreme. After all is said, is not the conversation of property the real test of the conversation of personality? Can anybody be sure of us that we are really and truly about our "Father's business," about the "king's business," if we do not place our all upon the altar as evidence of the full and final conversation of ourselves?

A church member who was trying to persuade a neighbor to become a Christian met with this

unexpected rebuff: "I don't believe a word you say, for to my certain knowledge you have not paid as much to the church for the past twenty years as your last Durham cow cost you."

Because stewardship is a test of conservatism, and in many cases a test of orthodoxy, it should have a primary place in every evangelistic programme. One experienced evangelist has said, "I have come to the point where I utterly disregard any evangelism that leaves out stewardship." That seems strong language, but have we not failed, to some extent, at least, right there?

## Proportionate Giving.

The Gospel of Stewardship includes the gospel of proportionate giving. This is the rule under both Old and New Testament dispensations. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." That was the injunction of Moses to the children of Israel as recorded in Deut. 16: 17.

The same rule of proportion is found in the teaching of Paul in 1 Cor. 16: 2, "Upon the first day of each week, each one of you lay by him in store as he may prosper."

We hear a great deal in these days of systematic giving. But what is systematic giving but the setting apart, at a certain time, a proportion of one's income for the Lord? The systematic giver does not allow himself to run the risk of robbing God by leaving his giving in mere caprice. He settles the proportion of his income which he will set aside as the Lord's portion, and allows nothing to interfere with what he has decided upon. The fixation of a definite proportion and the making of it a first charge on our income is one of the surest safeguards against forgetting God, and certainly the sure evidence of our own personal acknowledgment of the divine ownership.

Faithfulness in Stewardship will also mean an increase in giving with every increase of income. It is still incumbent upon us in "honor the Lord with thy [our] substance, and with the first-fruits of all thine [our] increase." Who increased giving keeps pace with increased ability to give, there is no lack of funds for the manifold enterprises of the kingdom of God.

A certain preacher had preached a moving missionary sermon which resulted in the largest offering the church had ever made. One of the deacons, the richest man in the congregation, expressed his pleasure at the result, and said that when he came to the place he was a poor boy working for two shillings a day. He resolved to give four shillings a year in the cause of missions, and he would like to state, for the encouragement of his pastor, that he had continued to give four shillings a year from that day down to the present. I wonder how many of us are just like that man. "If riches increase, set not thy heart upon them." That is sound advice we do well to heed.

Such passages as the following are wonderfully helpful:

"There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want" (Prov. 11: 24).

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again" (Luke 6: 38).

"There is that sowerth sparingly shall reap also sparingly; and he that sowerth bountifully shall reap also bountifully." "God loveth a cheerful giver." "God is able to make all grace abound unto you; that ye having always all sufficiency in everything, may abound unto every good work" (2 Cor. 9: 6-15).

"It is more blessed to give than to receive" (Acts 20: 35).

"Give, give, he always giving;  
 The more we give, the more we live."

(To be Continued.)

## Religious Notes and News.

### CHRISTIAN FUNDAMENTALS LEAGUE.

Dr. Robert A. Hadden, President of the Christian Fundamentals League, from the headquarters at Los Angeles, California, U.S.A., has written to Mr. G. E. Ardill, Hon. Secretary of the Christian Fundamentals League, N.S.W., intimating that he is considering the matter of arranging for a visit to Australia for Bible Conference work. Dr. Hadden is looked upon as one of the foremost of Bible conference teachers. He speaks upon such subjects as The Problem of Cosmos, The Problem of Man, The Problem of Evil, The Wonders of Inspiration, The Wonders of Prophecy. He is a Presbyterian minister, and is counted a strong exponent.

### BIBLE INSTITUTE, COLPORTAGE ASSOCIATION.

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody, has just completed its thirty-fourth year of service in printing and distributing the gospel message. The annual report shows a total distribution of 241,680 books and booklets, 315,903 Scripture portions, and 1,141,483 gospel tracts. This Christian literature was not only sent to all parts of the United States and Canada, but also to many far countries, especially to India, Philippine Islands, Latin America and Africa. Much of it went to neglected classes or those outside of church circles. Through the contributions of Christian people, a goodly part of this soul-saving literature was sent free to 1,249 penal institutions in the United States and Canada, 45 hospitals and sanatoria, 512 mountain schools with about 26,000 pupils, and 163 pioneer schools in the west and the far east. Among others reached in this way were the seamen, miners, lumber-jacks, sailors, soldiers, and flood refugees.

### GREAT LITERATURE NOT ATHEISTIC.

G. Stanley Russell delivered a course of sermons at Grafton-square Congregational Church, London, under the general title of "What shall we believe?" He devoted the first lecture to the subject of "God." There was always a tendency, he said, to remember the negative aspects of great men and to forget their positive affirmations. Voltaire, who was supposed to be an atheist, remarked that "If God did not exist we should have to invent him," and Shelley, who was also popularly supposed to deny God, wrote "Alastor." It was untrue that modern literature where it was intellectual was atheistic. No one could read Hardy, especially "The Dynasts" without realising his belief in an overruling Will in the affairs of this world, and Bernard Shaw's "Man and Superman" conceived a life reaching out beyond human experience and possessed of purpose, intention, and over-mastering power.

### BIBLE HISTORY REPEATED.

Bible history has strikingly repeated itself in Palestine, threatened with the ruin of agriculture by a plague of locusts from Transjordan. To combat the pests the Government were preparing a campaign with flame guns, when, says the Jerusalem correspondent of "The Times," "suddenly a violent wind sprang up from the south-east of the desert, where they are dying of starvation." There is a remarkable parallelism here with the story of the plague of locusts in Egypt (Exodus 10: 12-20).

"The new locusts stretched forth his rod over the land of Egypt and Jehovah brought an east wind upon the land all that day and all the night; and when it was morning the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested on all the borders of Egypt; very grievous were they; before them

there were no such locusts as they, neither after them shall be such. For they covered the face of the land, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left, and there remained not any green thing, either tree or herb of the field, through all the land of Egypt."

When the obdurate heart of Pharaoh was temporarily softened, and he repeated his promise to let the people go, then Moses "entreated Jehovah, and Jehovah turned an exceeding strong west wind, which took up the locusts and drove them into the Red Sea; there was not one locust left in all the border of Egypt."—"Christian World" (London).

### CHURCH ADVERTISING.

The New York Advertising Club recently offered a prize for the best advertisement of what the church has to offer to men, and it has been awarded to Dr. W. Russell Bowle, of Grace Church, New York. The advertisement ran:—

Without ideals, life is mean.  
Without a purpose, it is flat.  
Without inspiring power, it will fail.

The church can give to men ideals, purposes, power.

In the lives of prophets and heroes, and in the life of Jesus Christ, the church holds up the ideals by which character and achievement must be measured.

In the call to help build the kingdom of God on earth, the church presents the purpose which can give new meaning to everything men do.

In common faith and in co-operation of purpose the church releases through human lives the transforming power of God.



Preacher's residence, recently purchased by Church of Christ, Oakleigh, Vic.

## New Zealand Notes.

### Conference.

The Dominion conference took place in Dunedin at Easter. Almost the full possible delegation attended, although for some the return trip meant five days' travelling. A happy spirit prevailed. There was a general feeling that the time had come for expansion, and that conditions were favorable for decided advance. It was decided that at next conference the ordinary business be reduced to an absolute minimum so that most of the time could be spent in discussing plans for progress. In maintaining a high tone and keeping the bigger things before the meetings, the president, W. D. Galster, of Auckland, was particularly successful. T. J. Hull, also of Auckland, is the new president.

A new church at Devonport and a new school at Point Chevalier were reported. The school at Burnside, Dunedin, won the shield for largest increase.

Home Mission work has been well maintained. J. G. Carpenter was re-appointed secretary. Notwithstanding administrative difficulties, the missionaries in South Africa report many conversions, and an extended field of influence. J. Partridge Wright is again F.M. secretary. A particularly energetic work has been done by the new youth department of which W. B. Hibburt is chairman. The Auckland Bible School executive, of which E. A. Perkins has been secretary for many years, declined to carry on while the south work remained separate. So for the present the Bible School work has its headquarters in Dunedin. Many references were made to the fact that the brightest spot in the work at present is the college. There are three men in residence, and six others planning to take-ent at an early date; about twenty are taking-ent at another twenty-four fully evening lectures, and another twenty-four newly-appointed lecturer. E. P. Aderman, B.A., the correspondingly appointed secretary, was given a most cordial welcome and elected secretary to the Board. R. G. Corbett, who is mainly responsible for the establishment of the college, resigned owing to living at a distance. Conference decided that an illuminated address be presented to him. F. W. Greenwood, hon. editor of the

"N.Z. Christian," was voted an honorarium and re-elected.

The public meetings were splendidly attended, and were addressed by J. J. Franklin (Social Problems), F. J. Marshall (Foreign Missions), E. P. Aderman (the College), W. B. Hibburt (Youth Work), W. G. Carpenter (Pentecost programme), and E. P. Aderman (School demonstration). There were also the president's message and the conference sermon. The latter was preached on Sunday evening, when the St. Andrews-st. building was overcrowded. The subject, "Christ's Challenge to the Churches," was broadcast. Conference elected F. J. Sixer to preach next year's sermon at Wanganui.

All the gatherings were held in the new property of the St. Andrews-st. church, £15,800 was expended on it, and it is now free of debt and the best we have in Australasia as far as the writer knows. W. D. More is preacher, and is doing a fine work which is growing steadily. He is most active in city affairs, is "Big Brother Bill" of the local broadcasting station, and was recently called by a prominent paper "the most popular padre in Dunedin."

### New Preachers.

E. P. Aderman has made a splendid start at South Dunedin, where he labors in addition to lecturing at college. The meetings have grown rapidly, and prospects are bright. H. Cave has commenced work with the North Auckland churches, and reports are encouraging. F. J. Sixer was welcomed at Nelson on April 19. This prosperous and progressive church with such a leader should be both a stronghold and a distributing centre for the work. There are six other churches in the surrounding district. Plans for Pentecost, 1930.

The conference executive has outlined aims for the work to be reached by May, 1930. The scheme has been taken up by the various committees and by many of the churches. Included in the plans are a Dominion convention for men and the securing of an American evangelist to work generally under the conference. A. I. Haddon.



## The Home Circle.

Conducted by J. C. F. FITZMAURICE

### "THE MASTERPIECE"

Marguerite laid down her brush with a sigh. There was something wrong. The picture lacked life. She looked at it, and smiled—a tired, yet little smile. Why couldn't she paint like Paul Vernon in the house opposite? Why, if Paul hadn't given way to drink, he'd have been a master painter. Even as it was, he had flashes of genius in his sober moments, and he'd never had any trouble in selling the pictures he did paint; whereas, she, Marguerite, had never done anything worth while.

Marguerite looked round the room; the wood box was empty, the safe contained half a loaf, and a small plate of cold meat, and she knew her purse was empty. If she didn't sell this picture—

Three days later Marguerite wrapped up her picture carefully, locked the door of her bare little room where she lived alone at the top of a cheap boarding house, and sallied forth to the dealer's. As she entered his shop, the man looked up and frowned. He unwrapped her parcel and shook his head. "Nothing doing," he started, and then he encountered Marguerite's wistful eyes. They gave him such a queer feeling. He took up the canvas and walked with it to the window. Hang it, he couldn't see the thing properly. He brushed his hand across his eyes, and found it wet. That girl's eyes, with the look of a hurt child in them; her pointed ears, her thin shoulders, and her threadbare coat. "Here's five shillings for you," he said gruffly, "that's all it's worth." Marguerite's face brightened, and she thanked him hurriedly. Outside, grasping the precious five shillings, she hastened along the street. She would buy a tin of sardines and a loaf of bread, pay her landlady the shilling she owed her, and the rest would buy materials for another picture.

And then, on the corner of the street, she came upon little Nancy Palmer, crying as if her heart would break.

"Why, Nancy," she said, "what is the matter?" The child clung to her.

"A big boy t-t-took my shilling and my mother gave me to buy the b-b-read with, and now I'll get a hiding!"

Marguerite knew Mrs. Palmer. A forbidding, hard-faced woman, with a brood of small children. Nancy's hiding would be no light one. "Never mind, chick," she whispered, "here is a shilling. Come, I'll take you to the baker's, so no big boy will get it this time." It meant going without tea to-night and breakfast to-morrow, but the child's happy smile and the hand nestling confidently in hers repaid her.

Late that night Marguerite was awakened by an urgent knocking at her door. "Marguerite, baby's ill, and I don't know what to do."

Marguerite hopped out of bed. "Wait a minute, Jean; be coming," she answered, as she slipped into her robe. So Paul Vernon's motherless baby son was ill, was he? "Where's your father, Jean," she asked, as she joined the child in the hall, and they hurried down the stairs. "Painting," answered Jean. "He says he's got a 'inspiration, and he mustn't be interrupted." Marguerite drew her breath sharply. If it had been her child that was ill, all the inspiration in the world would not have made her neglect it.

It was raining outside, heavily, and Marguerite took off her coat and slipped it over Jean's thinny clad shoulders. By the time they reached the other house, Marguerite was drenched through.

Inside the room Marguerite stood still, fascinated. Paul had hardly acknowledged her entry, but was painting away madly. And the picture was growing marvellously under his

hands. But the baby—she turned and picked up the child. For an hour she was busy attending to the little one, and when at last she had rocked him to sleep in her arms, she looked at Paul. He was painting carefully now, and the picture was wonderful. She watched him wistfully. If she could only paint like that.

All night Marguerite nursed the baby. Her shoulders ached, and she felt stiff and sore, but she dare not move for fear of waking him. With the first pale streaks of dawn, Paul threw down his brush. "It is finished," he cried. "Look at it! Look at it; have I not succeeded?" He turned out the light and stumbled over to Marguerite. "Thank you for minding the baby, my dear; he's all right now, isn't he?"

Marguerite nodded her head dumbly, but already Paul had turned back to his masterpiece, and was gazing at it in the half-dark, lost in admiration of his handiwork.

"Jean," she whispered, waking the little girl, "I think the baby will be all right now. I'm going home; call me again if you want me."

Wearily Marguerite climbed the stairs. Surely there must be twice as many as usual. They seemed to go on and on. She'd been climbing for hours, or was it days? At last she reached the top, and stumbled into her room. She would have something to eat, she had had nothing for two days. She looked round half-dazed. Of course, how silly she was, there wasn't anything to eat. She lay down and dropped off to sleep.

And as she slept she had a dream. She was in front of a great door, and as she looked at it, a man came up and said, "Would you like to go in?" She nodded, and he opened the door, and led her into a big hall.

All round the walls were paintings. Some were complete and others still unfinished. All kinds of natures there were. Bright ones and dull ones, good ones and bad ones. Some seemed to have caught all the loveliest color imaginable, and glowed with beauty. Others were depressing and badly done, with great dark streaks across them, and Marguerite turned from them with a shudder.

"All he painted them all?" she asked her guide.

"Who he painted those, and look what they lives they painted those, and look what they have done. Some are still painting. Do you know who it is doing this?" Marguerite shook her head; it was such a horrible picture, there was hardly a bright spot in it; and then in the corner she read the name, "Paul Vernon."

"Oh!" she cried, "this couldn't be right; he does beautiful pictures; he couldn't be doing that."

"Oh, yes, he is," said the guide.

Marguerite hurried on, if Paul Vernon painted a picture like that, what would hers be like? She wouldn't dare ask the guide where it was. That would be it, that one over there which was done so badly; but no, it was not her name in the corner.

"Look at this one," said the guide, pointing, and she saw a lovely picture. It was just the sort she would have loved to do. Somebody wonderful must have done it, and she looked at the name, "Marguerite Vautier."

"It can't be mine!" she cried. "Yes, it is," said her guide, with a smile. "Do you remember how unselfish you were? Don't you remember your life to save one child a thrashing, and to bring another back from the shadows of death?"

"But that was nothing," Marguerite answered hurriedly; "besides I did not give my life." "Oh, yes, you did," said the guide with a wonderful smile, "your picture is finished." Dorothy Arland.

## The Family Altar.

J. C. F. F.

Monday.

Which of you convinceth me of sin?—John 8: 46.

"General Gordon wrote in his Khartoum Journal: 'I am sure it is unknown to the generalities of our missionaries in Muslim countries that in the Koran no imputation of sin is made on our Lord, neither is it hinted that he had need of pardon, and, further, no Muslim can deny that the Father of our Lord was God, and that Jesus was incarnated by a miracle.' The Muslims do not say Malomet was without sin, the Koran often acknowledges that he erred, but no Muslim will say Jesus sinned."

Reading—John 8: 31-59.

Tuesday.

The night cometh, when no man can work.—John 9: 4.

"John Stuart Mill wrote to a friend after the death of his brother, Henry Mill, at the age of nineteen: 'Among the most serious feelings which such an event calls forth, there is always some one which impresses us most; with me that moral is 'work while it is called to-day; the night cometh in which no man can work.'"

Reading—John 9: 1-16.

Wednesday.

Whereas I was blind, now I see.—John 9: 25.

"Thus for me were changed to greater joys The flowers and the sparks, so that I saw Both the courts of heaven made manifest, O splendor of God! by means of which I saw The lofty triumph of the realm of truth, Give me the power to tell how it I saw."

—From "In Patria."

Reading—John 9: 17-41.

Thursday.

Other sheep I have, which are not of this fold.—John 10: 16.

Rabbi Duncan said of this verse: "They are, of course, the Gentile nations—not other beings like men. The latter notion implies a vast misunderstanding of the ends and destinies of death, as well as of the incarnation and death of the Son of God. The wonderfulness of man is forgotten." Yes, there are millions of wandering sheep amongst the Gentiles yet to be brought to the fold.

Reading—John 10: 1-21.

Friday.

No man is able to snatch them out of the Father's hand.—John 10: 29.

To the prisoners in Dumnotter Castle Alexander Peden wrote, "I defy the world to steal a lamb out of Christ's flock amidst what is awaiting at the last day of Judgment! Christ must make them all up."

Reading—John 10: 22-42.

Saturday.

Let us also go, that we may die with him.—John 11: 16.

"There comes a moment," wrote Dora Greenwell, "in which the soul awaking up into the sense of the deep antagonism between grace and nature will exclaim, as seeing no other way of deliverance, 'Let us go unto him, that we may also die with him; let us know that we live in Christ if it be through being sharers in his pain.'"

Reading—John 11: 1-29.

Sunday.

Jesus . . . cometh to the grave.—John 11: 53.

"And churchyards are our cities, unto which The most repair, that are in goodness rich. There is the best consourse and confluence. There are the holy suburbs, and from thence Begins God's city, new Jerusalem, Which doth extend her utmost gates to them. At that gate, then, triumphant soul, dost thou Begin Thy triumph?"

Reading—John 11: 30-57.

# Prayer Meeting Topic.

May 16.

PEACE: A GIFT AND A GUERDON.  
(John 14: 27.)

F. J. SIVVER, B.A.

"My peace I give unto . . . Let not your heart be troubled." When Jesus came to the close of his earthly life he had neither money nor property to bequeath his disciples, yet he was able to leave them a rich legacy—his peace and his joy. The offer we get the more certain should we become that the most precious things in life are things which money cannot buy, viz., love, joy, peace. Money may contribute toward the enjoyment of these, but it cannot really buy them. One of the greatest of these priceless treasures is peace—peace of mind, tranquillity of soul.

### The Peace that Jesus Gives.

There is a contentment which is nothing else than physical or mental torpidity—soul sluggishness. Such a peace, if it may be so named, has no joy in it. The peace that Jesus gives is a peace that is full of joy. It is interesting to note that in the Scriptures peace and joy are linked in close union. "The Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Spirit." The fruit of the Spirit is not love and joy alone; it is love, and joy, and peace. "These things have I spoken unto you" (and Jesus has been speaking of his peace) "that your joy might be full." "Now the God of peace fill you with all joy and peace in believing." This is the peace which Jesus himself possessed, and he comes to us and says, "My peace I give unto you." When we trustingly take him into our lives we experience something of his wonderful peace, a peace which passes all understanding.

### The Peace We Must Win.

But peace is not only the Lord's gracious gift to his followers, it is also something we must win for ourselves. It comes when we believe, but it abides with us only to the extent that we triumph over our fears, doubts, difficulties, trials, temptations. The Christ who said, "My peace I give unto thee," said also—"Let not your heart be troubled and timid." (Moffatt's translation.) It is easy enough to give way to one's fears and doubts, but peace is not to be found by surrendering oneself to these. The promise runs, "Them will keep him in perfect peace whose mind is stayed on thee." We need to have the resolution of the Psalmist, when he said, "What time I am afraid, I will put my trust in thee."

Peace is also the outcome of righteousness. This applies alike to the individual as to the nation. Melchisedek was "first king of righteousness, and after that king of peace." Many would have the one without the other, but God's eternal laws cannot be mocked. Until righteousness is exalted and enthroned in the life of the individual and in the life of the nation, lasting peace is impossible.

"Peace is the possession of adequate resources," says a recent writer. In the business world inadequate resources bring a nightmare of anxiety and misery. But where there is a good capital to fall back upon, peace of mind is possible even in most critical times. Similarly in the spiritual realm when there is no resource on which one can depend to meet the cares and the trials of life, fears and anxieties naturally follow. But when a man has Jesus Christ and the great promises of God's Word, peace and joy are possible at all times. "He is our peace," says the apostle, and in a very real sense this is true for us as for those to whom Paul wrote, for Jesus Christ not only bestows his peace upon us as a gift but he also makes it possible for us to win peace for ourselves.

TOPIC FOR MAY 23.—WHY WE AIE  
CHILDREN.—John 15: 16.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

### GOOD'S HONOR ROLL.

The hardest battles ever fought,  
The greatest victories won,  
Are fought with never a comrade near,  
And never a shot or a gun.  
It may be a battle with terrible pain,  
Or a struggle with mind or soul,  
But God, who is watching his soldiers, knows  
The ones on his Honor Roll.

### PIACICAL CHRISTIAN ENDEAVOR.

Recently a visit to the Burwood Boys' Home was arranged by the Victorian Christian Endeavor Junior Department, when a number of boys from the Junior Societies of the northern suburbs with members of the Christian Endeavor Committee visited the Home. The purpose of the visit was to entertain the boys of the institution. During the afternoon the president, Mr. F. Prittle, and the secretary, Mr. J. H. McKean, organized games for the boys while the ladies of the committee prepared tea. The Junior Societies of the metropolitan area donated the money to defray the cost of the tea. A very happy lot of boys sat down to the tables. After tea a concert was held, when musical and elocutionary items were given by members of the visiting societies, and community singing and games indulged in. A bag of sweets was given to each boy at the Home, and a parcel of boys left to be given to the boys as rewards as the occasion arose. Mr. Knight, the secretary, on behalf of the staff and the boys, thanked the Endeavorers for their kindly visit. The Endeavorers appreciated very much the opportunity of visiting the Home, and are looking forward to similar experiences in the future.

### INTERMEDIATE WORK.

Intermediate work demands the best thought of both Sunday School and Bible Class leaders. Here are some thoughts by Mr. Hayes from the "S.S. Chronicle," the author of "The Child in the Mist." They deserve serious thought, especially by those schools which have adopted graded literature and methods.)

The lesson material given in the Junior Department will not now satisfy the soul-hunger of youth, with its changing nature and widening interests. The young adolescent demands fuller nourishment, a more developed service of worship, and a bigger opportunity for expressing the growing spiritual life. It is now that a beautiful environment, good music, and reality in prayer will make a strong appeal. All lesson material, and indeed, every item of the Sunday services, should be planned with a view to the special needs of early adolescence, in order to win a response and allegiance to our Lord and Saviour Jesus Christ.



Girls' Gymnasium Club, Oakleigh, Vic.

A special leader must, of course, be appointed, and a teacher for every six or seven scholars, together with an accomplished pianist, and a secretary. A separate room, with cloakroom accommodation, is also a good thing.

The classes are arranged in semi-circles, each class being provided with suitable chairs, and, if desired, a small table, round which the scholars gather for class work. It will be found better to have separate classes for boys and girls, and a good plan is to arrange them alternately, the youngest scholars being seated in front, the older ones behind.

### Co-operative Work.

The most successful Intermediate leaders are those who aim to secure the co-operation of the scholars in almost every part of the service. They recognise that the way of approach is to treat the boys and girls as "partners in the concern," and accept their suggestion, giving them opportunities to share the responsibilities of the work. We must recognise that it is essential to care for the whole life—physical, mental and spiritual—of the Intermediate scholars, and to provide week-day organisations. Class monitors and committees should be elected by the scholars frequently, and to them should be delegated the work of preparing for the session.

It will be found that there is a great need for a weekly teachers' conference, in order to study the problems of adolescence, and to ensure unity of purpose and co-ordination between teacher and staff. "The foundation of the department is the small group, and the teacher's first work is with his or her small group or class." At the same time, all must recognise the value of community spirit. At the weekly conference the teachers meet for fellowship and to discuss problems and methods as well as to agree upon the general lesson outline to be followed by the teachers, and to settle such points as the scholars' expression work, etc.

Expression work differs from that in the Junior department. The Intermediate scholars like change and variety. They enjoy keeping the record of the life of a hero, and sharing in co-operative class work. Note-book work on Sunday is helpful, and may include maps, comparisons, records, sketches, etc. Verbal expression will often take the place of handicraft in older classes. Expression in life should be the teacher's aim. Scholars should work in groups for the good of others.

Week-day activities should be started in connection with the department, and some definite form of service planned for every scholar.

### YOUR RIGHT.

You have as good a right to set the fashion  
As others have to emulate the styles for you.  
You do not have to bow to every passion  
Of thoughtless mobs in what you say and do.  
You do not have to ape the current manners,  
And be a slave to every foolish style.  
It is your royal right to set your banners  
And march along the road you think worth while.

Why be a follower of doubtful graces,  
Why be a trailer on the road of life,  
When you could blaze a way through untrod  
places.

When you might be a leader in the strife,  
Upon this world's wide continents and oceans.  
There is a chance to be, and think, and serve,  
Unfettered by the rattle's shallow notions.  
And clownish customs if you have the nerve.

—Clarence E. Flynn.

## Foreign Missions.

Conducted by G. T. Walden, M.A.

### WORK IN HUEILICHOW, CHINA.

Dr. Killimer is in receipt of regular news from the little band of Christians in Hueilichow. They are occupying our chapel property, and carrying on the boys' school. One of our teachers there, Bro. Wang, who is supported by Mrs. Hovey, of Brim, Vic., has a little son eight years of age attending the school. This little boy is, as the Old Christians say, "strong for God." He is very anxious to be educated that he may become an evangelist to his own people. This Bro. Wang, like the elders of the Baramat church, India, is bringing up his boy and turning his face towards the cross, and all that he means to those who accept it. This little boy realises one message, "Go into all the world and preach the gospel to every creature." Bro. Wang, the father, is the most accomplished scholar in Chinese composition in Hueilichow. The students of the China Government schools asked permission to bring their work to him that he may advise them and revise their work if necessary. The head-master of our school in Hueilichow was one of his students. He is greatly esteemed for his Christian character by the people of Hueilichow. It is a great blessing to our work when the Lord leads to a man like Bro. Wang, who not only is working in the name of Christ, but leading his own son to follow in his footsteps. One can well understand the influence that such a man will have upon the boys of the school, as we see his lessons laying hold of the young heart of his son. Dr. Killimer says that the influence of the teacher on his scholars is paramount. It is the confidence in him, and he are greatly influenced by him.

### CHILD WELFARE CENTRE, BARAMATI, INDIA.

The report by Dr. Kolhatkar will have given you a good idea of what we have accomplished, or have tried to accomplish, together in our dispensary at Baramati. I must say it has been a great pleasure to me to have such faithful co-workers as Dr. Kolhatkar and Janikini (Nurse Bible-woman) helping me during the past year. I feel there has been much seed sown, not only by our efforts to relieve suffering in Jesus Christ's name, but by the word of life spoken to the people with whom we have come in contact, which will spring up and yield fruit for our Master's kingdom.

Although, as Dr. Kolhatkar has intimated, I have not given all my time to the work in the dispensary, yet I have had great joy and blessing in trying to establish a Bible Child Welfare Centre in Baramati village. This work is slow but satisfactory for the six months I have been able to carry it on.

Indian women who are so illiterate, who cannot be made to understand the need of thinking of a child's health before it is really sick, have to be taught by example, which can be actually seen and felt. So with mothers whose babies I have had to treat for starker ailments due to neglect, ignorance or opium feeding, etc. Those mothers I have kept in touch with, have given advice and help from the birth of the next child, have tried to keep the mother from administering opium. That child is growing up strong and healthy. This is then an example to numerous other living in the vicinity, where the healthy child lives. So our child welfare is slow, but will be sure if one can only keep it going regularly. I would ask your prayers that the Lord may undertake and make it possible by supplying a capable Indian Christian woman who can and will carry on this work, even when I am home on furlough.

Before closing this report I think all those who have helped us so much by prayer, with their

offerings through the collections and otherwise, also for gifts of old linen, handkerchiefs, etc., which were sent in the boxes.

As this year the old linen, handkerchiefs, etc., sent will not be nearly so plentiful, if I may be permitted I'd like to suggest a box of such may be gathered and sent by the next returning missionary, for none of you good Australian sisters can really understand the value and usefulness of clean old linen to us out here in this needy land of India.

Six months' return of cases which have been medically treated at the Child Welfare Centre:—New cases, 221; retreatments, 158; total, 379. Fees received, Rs. 28/2/3 (12/2/-). These numbers may seem very small, but they indicate a great deal when we know it is real pioneering work in child welfare in this village in India.

Yours in Jesus Christ's service,  
Elsie M. Galdeott.

### DEATH OF MR. R. T. B. DANIEL.

Bro. Robert Thomas Burt Daniel, of Long Plains church, South Australia, died on Sunday, May 6, aged 52 years. Bro. Daniel was one of our most highly respected pioneer members of South Australia. He has been a teacher and preacher and worker in many ways in the churches with which he has been associated. His wife died last year. One of his sons is doing good work as preacher of the gospel in the United States. His son, Digby, is secretary of Long Plains church, and one of the teachers, preachers and active Sunday School workers. Bro. Daniel was a very generous supporter of our Foreign Missionary work. The church at Long Plains-Avon contributed last year £171/16/1, an average per member of £2.8/5, the largest amount per capita of any church in South Australia. Bro. and Sister Daniel were very hospitable. Few, if any, who visited Long Plains at 1925, and did not share their hospitality. Like Baramati, he was a great "encourager" of his brethren. He has left the church militant to join the church triumphant, and we can say of him, to live in hearts we leave behind is not to die. His memory and example will linger among those with whom he has had such long fellowship.

### BHO. CHIN BIK FENG.

Bro. Chin Bik Feng is closing his work at Sydney for a time and going to the help of the Chinese church in Melbourne. He has been very zealous of his work in Sydney. On Sunday he has a prayer meeting at 10.35, and the ordinary morning meeting at 11 o'clock. School meets at 3 p.m., the evening meeting at 7 o'clock. On Mondays to Thursdays he visits all members living in the suburbs, and Fridays and Saturdays he visits the gardens, factories, hospital and market. Bro. Chin writes, "I hope you will pray for me to help me to spread the gospel here." I know that our brethren will not forget Bro. Chin in their prayers.

### BAPTISMS.

Bro. Coventry reports another three baptisms at Baramati. In the midst of all the difficulties in India the gospel of Jesus Christ is still proving the power of God unto salvation, and our little Indian community is growing in numbers. Two of those baptised are children of two of the elders of the Baramati Church of Christ, indicating that these Christian men are training up their children in the nurture and admonition of the Lord. This news will give us great encouragement as we begin to prepare for the forthcoming July offering. It is another evi-

dence of God's benediction upon the work which our faithful missionaries so zealously are doing in India.

### CHURCH OF CHRIST, WHITEHOUSE-ROD, MOST ALBERT.

The Trustees of the above church request the pleasure of your company at the Official Opening of the first section of the new Church and Bible School.

To be opened by His Worship

THE MAYOR OF CAMBERWELL,

(Cr. J. D. Howie, J.P.),

at 2.15 p.m., on Saturday, May 19, 1928.

Other representative speakers of the Brotherhood and Christian Churches.

Dedication Services will be held on  
Sunday, May 20.

Chairman, W. C. A. Luke. Sec'y., J. T. Mahony.

THEATRE SERVICES EVERY SUNDAY  
EVENING.

### REGENT THEATRE GARDINER

Ralph Geballe, Preacher.

Will H. Clay, Leader of Song.

### MARRIAGE.

SMITH—HOOKEH.—On April 7, 1928, at "The Home," High-st., Maryborough, by Mr. S. H. Baker, of Grand Church of Christ, Ivy A., eldest daughter of Mr. and Mrs. W. C. Hookeh, of Maryborough, to Gordon Smith, eldest son of Mr. and Mrs. Alex. G. Smith, of Barry-st., Echuca East.

### BEREAVEMENT NOTICES.

Mr. and Mrs. J. McKeen and family desire to sincerely thank their relatives and friends for letters, cards, telegrams, floral tributes, and personal expressions of sympathy received in their recent sad bereavement. Will all please accept this as personal acknowledgment of our deepest gratitude!

"Hibel," 101-st., Hawthorn.

Mr. and Mrs. J. H. Spence and family desire to thank their friends for their kind expressions of sympathy shown in their time of sorrow.  
—66 Clywinds-st., West Melbourne.

### COMING EVENTS.

MAY 13-27.—Gospel Tent Mission conducted by W. E. Jackel and F. H. Elliot, Burnley-st., Burnley (near Swan-st.), May 13-27. Sister church's invited.

MAY 20 & 21.—East West Church of Christ, Fifth Anniversary of church. Speakers: 11 a.m. A. R. Main, M.A., Glen Iris; 7 p.m., P. A. Young, Song Service, 6.15 p.m., led by F. H. Elliot. Monday, 21st, at 8 o'clock, conversazione; social intercourse; musical items; short addresses by founders and others. Past members specially invited.

MAY 20, 27 and 28.—Pradhan Sunday School Anniversary Celebrations, May 20-11, J. E. Thomas; 3, A. E. Anderson; 7, A. W. Connor. May 27-11, A. L. Gibson; 3, Special for Readers.—Cradle Roll prizes—all come; 7, A. W. Connor. Music by school and orchestra. Sunday School Anniversary Concert, Monday, May 28, in Masonic Hall. Splendid programme. Tickets 1/- and 6d.

MAY 27, JUNE 3 & 6.—Bell-st., Coburg. Bible School Anniversary. May 27, 3 p.m. Miss Kooken, of 31.0; 7 p.m. Bro. A. L. Gibson. June 3, 3 p.m. Bro. J. E. Webb; 7 a.m. Bro. L. H. Beaumont. June 6, Annual Demonstration and Distribution of Prizes. Bright singing. Splendid speakers. All welcome.

JUNE 3.—Glenferrie Home-coming, celebrating the fifty-fifth anniversary of the church. Former members cordially invited.—H. E. Tucker, sec.

## Here and There.

Mr. and Mrs. H. L. Pang returned to Melbourne last week from China, whither Bro. Pang went on a business trip some time ago.

Mr. and Mrs. N. G. Noble passed through Melbourne from South Australia on Tuesday en route for their new field of labor at Lismore, N.S.W.

Dr. and Mrs. W. A. Kemp arrived in Melbourne on Monday last from Great Britain. We are glad to learn that they hope to settle down in Australia.

Dr. Elton Vereen, of Sydney, has been on a visit to Adelaide. He reached Melbourne on Sunday, having fellowship with churches en route. He is continuing his journey homeward.

The monthly meeting of the Victorian Sisters' General Bazaar Class will be held on Wednesday next, May 16, in Swanston-st., lecture hall, from 10.30 a.m. till 4 p.m. All sisters are invited to be present and help.

Should any readers know of members of Churches of Christ in the Albury-Wodonga district, would they be good enough to send the names and addresses to Thos. Hagger, Churches of Christ Office, 212 Pitt-st., Sydney?

The Victorian Social Service Department has appointed the following office-bearers for the year—President, H. J. Patterson, M.A.; vice-presidents, B. P. Clark and J. G. Hare; secretary and organizer, Will H. Clay; treasurer, J. L. Ward, L.E.C.A.; superintendent at Benevolent Depot, Sister C. Gill; Corresponding Secretary from Depot, Sister D. Allen.

At Inglewood, W.A., the special mission effort conducted by Mr. and Mrs. A. Esker, of Melbourne, began in the big tent on April 29. There were 200 present, and one confession was made at the close of the opening address. A welcome social was tendered to Bro. and Sister Esker on their arrival. Representatives of the State were present, and voiced the welcome of the Brotherhood. By telegram we learn of growing interest and attendances, and seven decisions for the first week.

The services in Regent Theatre, Gardiner, Vic., are proving most successful. Last Sunday evening fully seven hundred people were present. Bro. R. Gebbie preached on "Does Religion Handicap Liberty?" Bro. W. H. Clay led the community singing. Mrs. Tom Holding sang two delightful hymns, and Miss Elsie Preston gave a delightful and helpful recital. "The Fourth Wise Man." A question box is being used. Hundreds of people with whom we have not previously been in touch are being reached by the message. Very many expressions of approval are being received.

At Collesloe, W.A., on Saturday, April 28, the foundation stone of the new building was laid by Mrs. D. M. Wilson. Representatives from H.M. Committee, sisters' auxiliaries, Bible School, and other churches united with the local brethren at the ceremony. Mrs. Laing sang an appropriate solo. Bro. W. Thomson, evangelist, presided. Mrs. Thomson presented a silver bowl suitably inscribed to Bro. D. M. Wilson. A happy and successful function was brought to a close by afternoon tea served by the ladies. Bro. W. Thomson, whose health has been very indifferent lately, has gone into hospital to undergo an operation. Bro. Laing has undertaken to fill Bro. Thomson's engagements.

A meeting of the Officers' Fraternal was held at 10.30 p.m., at Compass, S.A., on April 6 to discuss the question, "How to Retain the Membership of the Church." Bro. A. Neighbour, of Goolwa, led the devotional service, and Bro. Les. Wicks and W. Pearce were pleased all with a duct. Bro. A. Neighbour was chairman, and 25 officers were present. Bro. McIl Jacobs, of Mt. Compass,

opened the subject, and Chas. E. Vereen led off in the discussion to which sixteen officers contributed. Bro. A. Stoner, of Milang, was elected president for the ensuing year, and Bro. I. Dardlin was re-elected secretary. It was decided to hold the next meeting at Stirling East, subject for discussion to be "The Ideal Service for the Breaking of Bread."

Swanston-st., Vic., had nice meetings on May 6. Bro. Moore's subjects for the day were "Forgiveness" and "Art Thou a King?" Bro. Dr. Vereen, from Enmore, N.S.W., was a visitor. Mrs. Moore sang a solo at the evening service. Last Saturday afternoon Bro. and Sister Moore were "at home" to the members of the church at the same time, when about eighty people called on them. It was a happy gathering.

During Bro. Paternoster's absence at Taree, Bro. Crossman and Hagger preached at Enmore, N.S.W. Services have been large. Among visitors have been Bro. Howard Callan, of Dombivon-rid., Auckland, and Sister Mrs. Theo. Edwards, of Glenlogie, S.A. On May 6 Bro. Paternoster addressed the church, and at night conducted the monthly question night. A great number of strangers were present. The church has raised £52 to furnish a room at the College of the Bible. Recently a complimentary dinner was given to the choir by one of the church officers, and opportunity was taken to make a presentation to the late choir-master, Mr. Purton, and to the organist, Mr. W. D. Ikin, who for over twenty years has been secretary of the choir.

A large number of our readers, who enjoyed the series of articles contributed by Mr. T. H. Scambler, B.A., Dip. Ed., to the "Christian" recently, will be glad to learn that these have been reprinted in booklet form under the title of "The Bankruptcy of Rationalism." The rejoinder by Mr. J. S. Langley, together with Mr. Scambler's reply thereto, is included, as is also the opening speech by Mr. Scambler in the debate on "Is Christianity True?" which was held in Melbourne at the end of last year. The little book is worthy of a wide circulation. Mr. Scambler has a good and interesting literary style, and his chapters are packed with valuable information. We can strongly recommend this booklet, which the Austral Publishing Co. has produced in neat form at a most reasonable price. Copies may be had from the Austral Co.; price, 6d.; posted, 7d.

Our church reporter writes:—The closing scenes of the special soul-winning campaign at East Ipswich church, Qld., could hardly have been more inspiring than they were on Sunday night, April 29. Even before the song service began, the church was crowded, and throughout the service a number of people were seated in the pews. Bro. H. D. Priestley gave one of his finest addresses on "The Philosophy of the Cross." 12 people confessed Christ. Special singing was a feature. The mission, when begun on Feb. 26, has been a triumph for personal work, resulting in 20 confessions and four restorations. On April 29 a series of working bees to improve the property painting firm's eyes, began. Bro. H. D. Priestley, of South Ipswich Presbytery Christian Endeavorers visited our Society and provided a fine programme. The following Thursday the Church of Christ Endeavorers visited the Methodist Society at Bundamba.

The Hirschlein-Stewart mission at Mile End, S.A., continues to draw large audiences. On evening of April 29, despite inclement weather, the tent was full. After Bro. Hirschlein's address on "What must I do to be saved?" five girls and a boy from the Bible School, and a

lady made the confession, making a total of 15 to date. Mrs. J. Gordon was so deeply interested. Twice during the past week the tent was filled. An additional tent was added, and the two tents were filled to overflowing on Sunday evening, Mar. 6, when nearly 1,000 people listened to the address by Bro. Hirschlein on "Which is the Right Church?" At the conclusion of his address eleven stepped out for baptism. Many enquired the way to eternal life. The number of confessions to date is 31. On Sunday afternoon the Bible Schools from Cowandilla, Brooklyn Park, Minchin-st., and Mile End gathered in the tent to celebrate May Day. Bro. Hirschlein addressed the young folk on the poisonous nature of sin.

### A MAYORAL APPRECIATION.

Mr. J. E. Allan, preacher of Box Hill church, Vic., received from the Mayor of the City of Box Hill, who was present at the opening service of the new chapel on April 29, but was unable to be at the public meeting, a letter of greeting, from which we cut the following paragraphs. The fact that the Mayor is a Roman Catholic adds interest to the message:

"I had the privilege of attending the dedication service on Saturday afternoon last, and saw the magnificent result of many years' self-sacrificing labor, gratifying service, and monetary offering contributed by a band of devoted local workers and supporters. The chapel is a credit to your people, and a worthy evidence of your homage to Almighty God. Those who have labored to build this attractive edifice need no more reward than the knowledge that they have witnessed the consummation of a divinely inspired mission."

"On behalf of the council and citizens of the City of Box Hill, I not only congratulate, but thank you for having placed in the city such a chapel wherein our citizens of your faith may assemble for divine worship, and which will in addition act as one more of the local self-constant reminders to our people, generally dispersed, that there are those in our community who recognise the obligation to contribute some of their worldly possessions for the purpose of erecting a temple to the honor and glory of the Creator upon whose mercy and patronage all depend for their worldly gifts and comforts."

"At the Foundation Stone Ceremony I stressed the perils attached to the struggle which is raging in the world as the result of the growth of a corrupt element which, in its desire to destroy Christianity, is preaching that the supremacy of the body was the paramount sentiment of life, and which ignored the supreme injunction to firstly secure the salvation of the soul. Such a vision were to permeate the life it would naturally be an extremely serious menace to Christianity, but so long as the people realise that man is one of God's creatures composed of a body which is mortal and a soul which is immortal, and that the beginning, transition and end of man's evanescent life on earth is to know, love and serve God, then Christianity will be safe, and the progress of societies in security and peace will be assured."

"It is this knowledge which should keep all Christian communities in a state of appreciation one for the other, and instead of viewing with jealous concern the growth of another congregation with whom we do not commune on Sundays, we should feel that their advance in strength and numbers, is but another contribution to the security of Christianity."

"I appreciate the beautiful and inspiring sentiments conveyed in the prayers and sermon on Saturday afternoon, and do most sincerely trust that you and the earnest workers of your community will be spared for many years of religious service which will bring great spiritual consolation to you and them, also value to our young city."

Yours respectfully,

John G. Murphy,  
Mayor, City of Box Hill.

## Queensland Sisters' Conference.

The fifteenth annual conference was held in Ann-st. chapel on April 5. The morning session opened with devotional exercises led by Mrs. Willie. A large assemblage of delegates and sisters attended.

The business session was presided over by the president, Mrs. W. A. C. Wendorf, who welcomed the sisters. Greetings were received from Foreign Mission Board, and W.A., S.A., Vic., N.S.W., Tas., executives, also the Hinrichsen-Stewart team.

Reports of committee works were presented by superintendents, and a very satisfactory year was recorded. The secretary's report showed progress made. 210 visits were made to hospitals and various institutions, fruit, flowers, and



Mrs. W. A. C. Wendorf,  
Elected for the tenth year as President of  
the Queensland Women's Conference.

tracts being distributed. 100 letters were written to isolated members, and letters of sympathy sent to the bereaved. All isolated on cradle roll have had greetings sent on their birthdays. Temperance meetings well attended. Two orphans are supported in India. Christmas cheer was sent to India and China. Mrs. I. Goward (treasurer) reported that receipts were £66.8.5. £14.7- was contributed to the orphan fund, and £3.11.9 sent to the Diskal dispensary. Welcome greetings were given by Mrs. Freurriegal, and responded to by Mrs. Pittman, Itoma, and Miss A. Lohengeler, of West Moreton. 26 churches responded to the roll-call.

Afternoon devotional session was led by Mrs. C. Young, vice-president. A fine essay, entitled "Guide Posts," was contributed by Miss Lohengeler. Musical items were rendered by Mesdames W. Keeble, Gray, Freurriegal, and Moore. The president's address on "Seeking Opportunity" was most inspiring. Addresses were given by Messt. Payne (Albion), Campbell (Rosewood), and S. Troiligan (Conference President). Mr. Troiligan thanked the sisters for their co-operation and splendid work in connection with the Rockhampton mission fund. It was resolved that a letter of sympathy be sent to Mrs. Burnham, Home Mission superintendent, on account of her illness. The president's appeal for Rockhampton mission fund resulted in £167.12.2. This with the £20.11.6 from last year makes the grand total of £188.2.8. A hearty vote of thanks was passed to the president for collecting this most gratifying sum, paying all her own travelling expenses. Offering for sisters' work amounted to £36.3. and for orphan appeal £12.9.5. It was decided that the sisters' aim for the coming year shall be the providing of a subsidy of one pound per week towards the prospective new field at Rockhampton; also the procuring of hospital outfit of robes, towels, etc., for Rockhampton.

The election of officers resulted as follows:

President, Mrs. W. A. C. Wendorf; vice-presidents, Mrs. C. Young and Mrs. Woodward; secretary, Mrs. H. Partridge; assistant secretary, Mrs. H. Harting; treasurer, Mrs. Goward. Superintendents of department, Mrs. Goward, Mrs. H. Bassard; Home Missions, Mrs. G. Burnham; Foreign Missions, Mrs. Roberts; isolated, Mrs. Hignill; hospitals, Mrs. York; obituary, Mrs. Halgh; temperance, Mrs. D. Brown; cradle roll, Mrs. I. Burnham.

The introduction of new officers by the secretary, Mrs. H. Partridge, brought a most successful conference to an end, everything being done in harmony and order.—G. A. Partridge.

## WESTERN AUSTRALIAN SISTERS' CONFERENCE.

The twenty-third conference was held in Lake-st. chapel on Wednesday, April 4.

The morning session was opened with a devotional period conducted by Mrs. D. H. Stirling. The president, Mrs. J. Robinson, presided over the business session. Greetings were received from Victorian, South Australian, Tasmanian, New Zealand sisters' conferences, York sisters, and some individuals.

Election of officers.—President, Mrs. W. Wakefield; vice-presidents, Mrs. C. Schwab, Mrs. D. R. Hill, Mrs. G. W. Elliott, Mrs. J. W. B. Robinson (past-president); secretary, Miss M. Wilson; assistant secretary, Mrs. W. Beck; treasurer, Mrs. A. J. Ingham. Superintendents: Home Mission, Mrs. A. Lushey; Foreign Mission, Mrs. H. J. Yelland; prayer meeting, Mrs. Robinson, secar.; Dorcas, Mrs. O. Fieldus; isolated, Mrs. W. Seaby; hospital visitation, Mrs. Grist; Mission Band, Mrs. W. Thomson; obituary compiler, Mrs. Jefferies; Wooroloo Sanatorium visitors, Mesdames Oates and Alborough; organist, Mrs. D. M. Wilson; Bible School and Young People's representatives, Mesdames Wakefield and Thomson, Miss Wilson; Social questions representatives, Mesdames Longe, Hulehinson, and H. Berry; Foreign Mission representatives, Mesdames Yelland and Jeffery.

## Afternoon Session.

The afternoon session was opened with devotions led by Mrs. C. Schwab, who spoke on "The Gift of Peace." Welcome greetings were extended to the visitors by Mrs. W. Wakefield, and responses were made by Mrs. D. H. Hill, Mrs. Elheridge and Miss Sharp (Galgoolie Y.L.O.), Mrs. Stimpson (Banlist Union), Mrs. Hart, and Miss Robertson (W.C.T.U.).

The annual reports showed added interest and increased giving. £311.7.11 being raised for Home Missions, £261.9.1 for Foreign Missions, and £52 for Wooroloo Sanatorium. The prayer meeting committee has paid visits to all churches in the metropolitan area. The Dorcas workers have attended to their duties in an efficient manner, and the hospital and sanatorium visitors have again done noble service. The young people's work is continuing in a flourishing state.

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**Resolutions.**

Recognising the growing evil of gambling in our State, and the consequent temptation to the younger members of the community, we respectfully urge the Government to take all necessary steps to prevent the practice of this evil in places of amusement or in public streets.

That we view with alarm cigarette smoking among our women and girls, and fear for the welfare of the children of the future, and will always support those who are against cigarette smoking.

We protest against the opening of picture theatres and the holding of secular concerts and all sports on Sunday.

That whenever possible, and as a matter of principle, we will stand by the Prohibition League in all its efforts for prohibition.

**Evening Session.**

The evening meeting was opened by a devotional session conducted by Mrs. G. W. Elliott, who gave a helpful message on "Giving Jesus His Rightful Place." The presidential address was delivered by Mrs. J. W. B. Robinson, who took as her theme "The Ministry of Women." Bro. C. Schwalb gave an inspiring talk on "Social Chatter."

During the sessions musical items were rendered by Mesdames Gosh, Horn, Ewers, Ingham, J. K. Robinson, Miss Stapleton, the ladies' quartette party, and the Balgourlie "Young Ladies' Choir."

Altogether an extremely helpful and inspiring day was spent, the attendances at every session being excellent. Allen G. Elliott.

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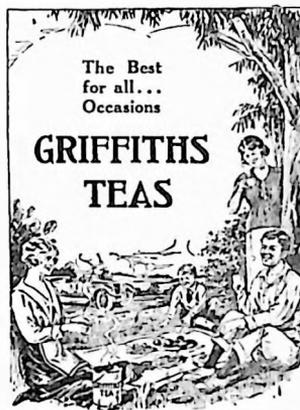
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## News of the Churches.

### Tasmania.

**West Ulverstone.**—Large audiences listened with interest to Bro. Nightingale's addresses on April 29, the evening service being in memory of Sister Howard, senr. The preacher has completed a visit to the Preston, South Niella, and Sprent districts to help isolated members.

### Queensland.

**New Veteran.**—On April 29 Bro. C. Harrett preached on "Saul's Conversion." The meeting was well attended.

**Gympie.**—At morning meeting on April 29, sixty broke bread. Bro. Dow (South Sea Islander) exhorted. At night Bro. C. S. Trudgian preached on "Christ and Him Crucified." Sister E. Stalley rendered a solo. Christian Endeavor ranks are swelling.

**Dundaberg.**—Three baptised believers have been added since last report. Fine meetings on April 29. A married man who recently confessed Christ in Brisbane was baptised and received into fellowship, and a young man confessed Christ.

**Brisbane.**—On April 29 Bro. S. G. Trudgian delivered a good morning message on "Loving the House of the Lord." There were a number of visitors. At night Bro. Hassard preached on "The Future Separation." Two young ladies made the good confession, one being a member of the Bible School.

**Anerley.**—There was a good attendance at the annual at home of the women's guild on April 26. Mrs. Young presided. The secretary's report showed that excellent work had been done. Mrs. McKelvie, of Sunnybank, gave an enjoyable address. Musical and instrumental items were rendered. Services on April 29 were conducted by Bro. Young, his subjects being "Prayer and Evangelism," and "An Immortal Story." Bro. and Sister Munro, from England, were present. The officers are planning open-air meetings prior to the gospel service.

### Western Australia.

**Subiaco.**—The church is at present without a preacher. Attendances, however, keep up, 171 breaking bread on April 22. We are grieved to report the death of Sister Upham, who was called to rest on April 22. Loving sympathy is extended to all who mourn.

**Haslemden.**—Services on April 29 were taken up by Bro. P. Widd, from Maryland. In the morning he gave an enthralling talk on "Prayer." At night he spoke on "The Coming of Silhoth." Both messages were capably presented to good congregations. Sunday School attendance is good. There are now seven members of the Nappys and ten 191 Babas on the S.S. teaching staff. These two clubs are active and flourishing.

**Northam.**—A happy day was spent at the home of Sister Mrs. Hill, Hampton Vineyards, on April 21, at the annual picnic of the Bible School. Attendances were excellent on Lord's day, April 22. Bro. Brodiger exhorted in the morning. Bro. Buckingham delivered the gospel message. A brother made the good confession, and he, and two sisters who confessed the previous week, were then baptised. Three were welcomed into fellowship on April 29.

### South Australia.

**Queenstown.**—At the morning service Bro. Cain exhorted the church. In the evening Bro. Brodiger spoke on "Life's Voyage." At the conclusion of the address three confessed Christ. The chapel was full both morning and evening.

**Dulichie.**—Three young men have been received by faith and baptism. On Sunday, April 29, two more, a young man and woman, came for-

ward at the close of Bro. Rankine's address, and were baptised on May 6. One new scholar at Bible School. All departments are in good condition.

**St. Moria.**—Good meetings on May 6. 179 scholars at Bible School. At the gospel service a young married couple made the good confession. The officers of the church, with their wives, recently visited the Y.P.S.C.E. and concluded service at the gospel meetings. The sympathy of the church goes out to Bro. Pascoe, whose wife recently passed away.

**Gleng.**—At roll-call service on May 6 there was a splendid response. Special Bible School service in afternoon, Bro. Edwards illustrating his message to the young people by blackboard, which all enjoyed. Good attendance at gospel service, young people taking some part in conducting the service. One young lady made the good confession. Another visit to the Hinrichsen mission party was made on Wednesday evening.

**Forestville.**—Meetings are improving under Bro. Basumvett, whose preaching is much appreciated. Good gatherings at morning services, and large meetings in the evening. Three members were received into fellowship on April 29. On May 1 a social was tendered to the aged Bro. and Sister Kerslake, who have celebrated their diamond wedding. A large number of people were present, and Bro. and Sister Kerslake spoke a few words. The Bible School has consolidated 12.8% for Bible School day.

**Collaroy.**—The work continues its steady progress. Gospel services are well attended, at which Bro. Graham delivers impressive addresses. The church and Bible School have adopted ambitious Pentecostal programmes. There were three new scholars on April 29. Bro. Graham delivered the address at the local Anzac service. On April 21 a large number of young folk, assisted by Graydon friends, gave an impressive programme at the Home for Invalids. The Dorcas Society has begun its good work.

**Prospect.**—Interest in the work is well maintained, and attendances are growing. The church anniversary services were held on May 6, with large congregations. Bro. Ross Graham addressed the church, when two young men, recently baptised, were received into membership, as well as Bro. and Sister Snelair, from Hahaklava. Preparations are being made for a tent mission to be conducted by Bro. Hinrichsen and Stewart early in June. The social tendered to the church officers and Sunday School workers by the various clubs and societies was a great success.

**Somphore.**—There were 102 at the ladies' meeting on April 29, when the men took charge of the Bible School. On May 6 the men had their special meeting with 50 in attendance, the ladies running the school. The first week of the mission there was one convert, a girl from the Bible School; the second week a married lady, and last week a man who has attended the services for years. On the 6th the fourth week was commenced. At the morning service, when Bro. Cox gave a helpful message, three were welcomed into fellowship. At night the tent was full. The singing was great. Bro. Heller spoke on "What is a Christian? Does it Pay to be One?" There were five decisions for Christ, also one in the morning, making six for the day, and nine to date. Miss M. A. Crouch has been received by letter from Cottonville. After journeying to the Port Adelaide town hall to take part in the Seamen's Mission anniversary, at which Bro. Brooker was chairman. The choir

sang the anthem, "Sweet is the Sunlight." Mrs. L. Mathews, L.A.B., was the soloist, and Bro. Beller delivered the address on "Ships."

### Victoria.

**Lillmar.**—Good meeting in morning on May 6, the best for years. Collection for 1928. School Department, £1/8/-.

**St. Kilda.**—The speaker for the morning service was Bro. Will Clay. Several scholars have been added to the Bible School.

**Geelong.**—Bro. T. H. Scambler preached morning and evening. There were good attendances at day. A lady made the good confession.

**Hampton.**—Last Thursday a sister made the confession and was baptised. On Sunday Bro. Tanker and B. Pittman gave addresses suitable to Bible School day. The offering to date is £14. Cheltenham.—On Sunday morning the church had a thrilling message from Bro. Albert Anderson. The audience was large. At night, after a good sermon on "Our Foundation" by D. Wakeley, a lady and gentleman (husband and wife) made the good confession.

**Warragul.**—Special reference was made to the Bible School offering on May 6. £2/16/- was contributed to the fund after Bro. Whigney's splendid address on "What we Owe to the Gliall." The Bible Class has undertaken a study of the "Fundamentals" under the leadership of Bro. Arthur Jones.

**North Melbourne.**—On May 7 Mr. F. Mills Moore, of the Victorian Band of Hope Union, gave an interesting and instructive entertainment. There was a very good attendance of young people, and a hearty response in answer to his appeal for the formation of a Band of Hope.

**Bro. Hill.**—Many eulogistic references to Bro. Allan and his work in Box Hill were made at the public meeting held in connection with the opening of the new chapel. Splendid meetings on Sunday. Record Bible School attendance of 222, including a Bible Class of 31. All departments of work are flourishing.

**Wedderburn.**—A welcome was extended to Bro. and Sister Hughes on April 26. Other religious ladies were represented, and extended greetings. Bro. Hughes has commenced systematic visitation. Attendances are increasing, and interest is manifest. Exhortations and teaching are greatly appreciated. Gospel messages are very impressive.

**Carnegie.**—Last Lord's day Bro. J. E. Thomas gave the church an enjoyable message. At night Bro. Watson enlightened the congregation as to the urgent problem of missionary enterprise in India. The Junior Christian Endeavor, recently formed, is making rapid strides under the leadership of Bro. J. Sanderland, it being present last Sunday morning.

**Harsham.**—On April 29 the church enjoyed a visit from Bro. J. C. F. Pittman, who spoke to large congregations. The following evening he gave a lecture. Last Lord's day Bro. Laggan spoke at both services. 104 broke bread in his morning. Bro. Payne has returned from his annual vacation. Bro. J. Butler, J. Millar and G. Miller carried on the circuit work during his absence.

**South Melbourne.**—Splendid meetings were held on Sunday. To a good attendance at the gospel service Bro. Waterman spoke on "Our Foundation." Two young men were received by faith and baptism. At the midweek prayer session a helpful lesson was delivered. The J.C.E. society continues its beneficial course. Many brethren who were sick are recovering.

**Geelong.**—Amongst recent visitors was Bro. Chas. Hale, of Hobart, whose messages were well received. Two additions by faith and baptism have been made since April 15, and on Lord's day morning last Bro. Pearl, of Mile End, was welcomed by letter. Bro. Stevens spoke morning and evening with earnestness, his subjects being "The Christian's Confession" and "Who is Heaven Prepared For?"

**Pafeheld.**—Good interest is shown in the meeting. Bro. Fitzgerald preaches faithfully. On Sunday morning Sister Mrs. Tawse, of Burnley, was received into fellowship. The church has exchanged messages from Bro. Stephens, Northmead, Hudson, McNeilly, and Baker (Ormond). The young people are showing great enthusiasm in a Mutual Improvement Class just inaugurated.

**Kanba.**—The church is delighted with overflowing meetings. Last week the members enjoyed a demonstration by J.C.E. Society, on morning of April 29. Bro. R. W. Williams gave an appreciated message. At night the chapel proved inadequate to accommodate those who came (about 150 present), when the young men of the church conducted the service. Five candidates were immersed. Bro. Methvens' solid work is keenly appreciated.

**Echuca.**—Meetings are growing in attendance. On Sunday, April 29, the building was full at 10 o'clock. The young people's club is also creating much interest. Bro. and Sister Skurrie have left Echuca, and now reside in Ouyen. The church tendered them a social, and made a presentation. A tennis court has been made, and is used considerably. The church has purchased a motor cycle for the work of Bro. Payne and Hildart for the work at Rochester.

**Collingwood.**—Services are well attended. Members of the church are visiting residents in each street and presenting them with an invitation card. The Bible School has a scheme to increase the school by 100 new scholars. Mothers' Day was celebrated on Sunday, with a fine attendance. The J.C.E. children presented white flowers to those in attendance. Bro. J. Bird gave a splendid address. Thankfulness is felt for the recovery of Mrs. G. Dunnean, kindergarten superintendent.

**East Kew.**—April 29, grand meeting in the morning, three received into fellowship (two by faith and obedience and one by letter). Bro. Youens started a special series of addresses. At night every seat was filled, and Bro. Youens gave a wonderful message. May 6, Bro. Youens continued his special series in the morning. Splendid meeting at night, when he gave a powerful message. A baptismal service was held. The building is being renovated by the workmen here.

**Gardiner.**—Last Sunday morning service was well attended. The largest meeting of the special evangelistic campaign in Regent Theatre was held in the evening. Over 750 were present. Splendid attention was given to Bro. Ralph Gebbie's fine address entitled "Does Heaven Handicap Liberty?" A recital by Miss E. Preston and two solos by Mrs. Tom Holding were rendered in a manner heightening the occasion. Bro. Clay led the community singing, and Sister V. Sheehan presided at the piano.

**Thornbury.**—Big meetings were held on May 6, at the Bible School anniversary. In the morning Bro. B. Emms gave an interesting address. Bro. Emms has had visited during his tour. Three were received by letter. In the afternoon Bro. Gale's talk to the scholars was greatly appreciated. In the evening a great crowd assembled, when Bro. Gale again spoke. A collection for the hospital fund amounted to £13. Much sympathy is felt for Bro. T. Brooker, who recently lost his aged mother.

**Brom.**—The church welcomed Bro. Scarle after his holidays. Bro. Roy MacPherson and Jack Eastwell supplied the Word. Scarle was absent. Sister Jessie Stronach, who has been seriously ill, is home from hospital, greatly improved. Good attendances at both afternoon and evening services. The young people's guild commenced on Wednesday, April 4, with a social. Great interest is manifested. A farewell social to Bro. and Sister Cliff Rogers was tendered on May 2. The members presented them with a Bible as a token of their appreciation of their work. The Sunday School continues to do well. Much interest is taken in the Bible Class.

**Nareely Hills.**—Splendid meetings have marked a series of special evangelistic services. Last Sun-

day morning Bro. B. T. Pittman gave a helpful exhortation. Bro. Levers was received into fellowship from the Baptists. In the evening the service was devoted primarily to the young people. Bro. Les. Bronker led the singing. The members of Bible School, Kappa and Phi Beta took a leading part. The building was crowded, and the address by the Hon. Samuel Manger, on "The Possible You," had a special appeal to young men and women for consecrated Christian lives. On Thursday last the ladies' guild held an all-day rally on behalf of the winter needs of the Melbourne City Mission, resulting in over one hundred garments being completed and forwarded to Sister Grace.

**Brunswick.**—Sisters Beer and Nash are laid aside with sickness. Bro. W. Fairweather has severely gashed his forearm. On May 1 the Bible School anniversary concert attracted a packed house. The programme was splendid. Bro. A. McNeilly distributed maximum mark prizes, and presented to Sister Miss Alice Adams a lady's handbag in appreciation of her services as organist. Mrs. Ruth Millman was thanked for her services as pianist for the anniversary. The sum of £100.00 was collected for the year 1927-1928. The superintendent, Bro. J. Roberts, presided throughout. On Lord's day, May 6, Bro. McNeilly exhorted on "Pray for the Ministry of God." At 3 p.m. the ordinary school prizes were distributed by him. To a packed audience Bro. McNeilly preached on "The Message of Baptism." Three made decision for Christ. Miss Adams and Bro. F. Lydard sang a duet. Five were immersed.

**New South Wales.**

**Dumbleton.**—On April 21 the Y.P.S. and Bible scholars held their quarterly social, with 20 present. An enjoyable evening was spent. On April 29 Bro. Preece gave three helpful addresses. Services were well attended all day. In the morning Church meetings were well attended on May 6. In the morning three were received into fellowship by letter, Bro. W. H. Hall presiding. The young men assisted at the evening service. Bro. P. E. Thomas, B.A., delivered helpful messages at both services.

**Chatswood.**—May 6 was the fourteenth anniversary of the church. Bro. Clappie, Conference President, gave a very helpful morning message. Sister Ferguson, who was baptised on May 2, was received into fellowship. At the gospel meeting Bro. Whelan gave a splendid address on "The Unknown Christ." Both messages were greatly appreciated.

**Lidcombe.**—B.S. anniversary was celebrated on May 6. Bro. P. J. Pond spoke in the afternoon and distributed prizes to the kinders who, with intermediate and senior scholars, assisted in the programme. A record attendance of mothers and friends made glad the hearts of teachers and superintendent. Bro. Pond also conducted the gospel service. There was another large attendance.

**Wagga.**—There are good interest and attendances at all meetings. Recently the Sunshine Club had a fine picnic, and also made a presentation of a sylvanite set to Sister Sylvia Day, who is leaving for Sydney. Bro. Hagger visited the church on May 1 in the interest of the Home Missions. Bro. and Sister Wedderly, from Band, and Bro. Taylor, from W.C., were visitors last Sunday. One sister has been aided by faith and obedience.

**S.A. SISTERS' AUXILIARY.**

The auxiliary met at Grote-st. on May 3. Mrs. Pascoe led the devotional meeting, and took for her topic "The Sympathy of Jesus." The hostess' singing was presided over by Mrs. Ross Graham, president. 70 sisters were present, of whom 26 were delegates. The amounts received for Home Missions were: Northern Sisters, £2 3 9; Grote-st., 2 2; mile box, 2 2; Enley, £1 11 2; North Adelaide, 15 10; Hindmarsh, 3 2; Mrs. Wilson, 2 2; Mile End, 11 6; Maylands,

£1 7 2; 2 isolated Sisters, 20 4; Cottonville, 15 7; mile box, 3 2; total, 18 13 3.

Received during the month for Northern Missions: Northern Sisters' Conference, £1 8 6; Point Street Sisters, 15 2; North Adelaide, 2 2; Grote-st., 1 6; total, £27 2 2.

The building committee have paid 132 visits to the sick and aged. For April 32 scholars have been added to churches from the Bible Schools. The offering towards the refurnishing of Glen 14 up-to-date is: Long Plains, £1; Enley, 5 2; Northmead, 10 6; Maylands, £23 5 2; Wolfram-st., Broken Hill, 11 2; total, £415 6.

June meeting will take the form of a For-ego Mission Rally, and will be in the lands of the F.M. Committee.—M. Manger, Asst. Secretary.

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The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during April, 1928:—

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Individual Contributions.—Victoria: Mrs. J. Grigg, £1; E. G. Higgs, 2 2; Miss G. Davey, 2 6; E. L. Abernethy, 5 2; K. Butler, £1; Miss L. Butler, 5 2; Mrs. B. Butler, 5 2. New South Wales: T. Hagger, 10 9; E. G. Watson, £3 Queensland: A. Jenner, 5 2; Miss B. Whitfall, 10 2; C. J. Albury, 10 2.

Special Contributions.—Mr. and Mrs. T. E. Hofe Settlement Trust Scholarship, A/c, £27 19 10; Students College, Piano Fund, £2.  
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OBITUARY.

**DOWLING.**—Mrs. S. Dowling, of York, S.A., passed away at a ripe age on April 6, after many years of painful but patient suffering. Our sister joined the church at York in 1886. For 24 years she was a consecrated teacher in the Bible School. Her life was made beautiful by self-forgetting service. Her life was truly "hid with Christ in God." A large company of relatives and friends were present at Cheltenham Cemetery on April 8, when we committed her mortal remains to the great Sincere sympathy is extended to all sorrowing members of the family.—H.H.L.

**HALDANE.**—On morning of March 23 Sister Eliza Haldane, wife of Bro. John Haldane, passed away very suddenly and peacefully. Our sister united with the church at Balaklava as a girl, Eliza Harris, when her father was school teaching in the district. The family removed to other districts, and for a time had membership at Grote-st. Later she married and returned to Balaklava, where she has been actively engaged in church work right up to her death. Connected with various departments of church work, she was very devoted to her many tasks. The day before her death she was busy preparing the room for the W.C.T.U. meeting in the afternoon. She attended two services on the Thursday and retired to rest in her usual state of health. Her death came as a great shock to all. As the oldest active member of the church she had the honor recently of opening the new hall recently erected. A special service was conducted the following Sunday evening. Great sympathy is extended to her sorrowing husband.—B.W.M.

**MARSH.**—After some years of illness Bro. Henry George Marsh, aged 71, was called home. Forty years ago he made the decision under the preaching of Bro. W. Wilson at Surrey Hills. His labor in the Master's service at Newmarket, Maryborough, Geelong and Dandenong won the respect of his hearers. At the latter place his useful life drew to a close on April 13, and his body was laid to rest at the Dandenong Cemetery on April 14. Five sons, a daughter and faithful wife are left to mourn the loss of a splendid father and loving husband.—L. A. Trezise.

**MCCOUGHTHY.**—Miss Eliza A. McCoughtry entered into rest on April 3. Sister McCoughtry united with the church in the days when H. S. Earl preached with such power in Melbourne. She was baptised in Barkly-st., Carlton, the first home of our Lygon-st. brethren. In the earlier years of her service she was closely identified with the work of the churches in Lygon-st. and Swanston-st., and was active in conference enterprises. In more recent years she lived at Black Block, and with her sister taught a private school. She maintained her faith in and love for the Master through a long life of Christian service.—T.H.S.

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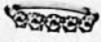
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